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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

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This is an inside view of the new Perkins Chapel. The large dossal with gold cross was just recently hung. The sterling communion service in front of the dossal was given to the school last year by our Registrar, Miss Nell Anders.—THE EDITOR.

THE DEAN'S PAGE

RECENTLY an old-time English friend of mine paid me a visit, and as all of us at Perkins like to do I took him to see our beautiful new Chapel. But it was late dusk and I couldn't find the lights. The fumbling flick of a button showed that the master switch was off. More fumbling. The master switch couldn't be found. After a groping fifteen minutes we gave up; and my friend never did see the Chapel.

Later, when we parted, he gave me some good advice. "Merrimon," he said, "you go slow in your new position. If I were you, I wouldn't change things too quickly. Don't wire the Chapel the first year."

(I know where the switch is now. Will you come to see our Chapel?)

Sound as his counsel was otherwise, there was one wrong assumption in it. If and when "things" are to be changed, it is the Faculty, not I, who will do the changing. Or better still, it will be all of us working together.

We are already so at work. And in our endeavors we are following the spirit of my English friend's advice. We mean to "go slow." Of course, some decisions must be made, and the Faculty is not loathe to make them. But for the most part it is questions, not answers, that are being voiced among us.

To know what is really happening these days at Perkins, therefore, you need to know what questions are being so carefully deliberated. Moreover, we want you to know because we sincerely want your slant on them, too. These are some of them — and if you have points of view to offer I shall be glad to hear from you:

In what fields should additions to the staff, when possible, be made?

What subjects and courses not now offered should be added to the curriculum?

Since crowded conditions and an overloaded faculty mean that not all student applicants can be accepted, what are sound principles on which to base a policy of admissions? What should be our standards of selectivity?

Since scholarship funds are not sufficient for the increased numbers of students, what factors should be taken into account in awarding the funds we do have?

What agency should make the final decision as to the recipients of awards? The donor, whether Conference Board, District, local Church, generous individual, or the School itself?

What should be the primary test of the validity of our field work program? The immediate aid rendered to the local Church? Or the financial help given to the student? Or the educational experience involved in the assignment?

How intellectually demanding should be the course work of the seminary? Is it too difficult now? Too easy?

Should graduate work as well as professional training be offered? If so, when, and in what fields should it begin?

What are the limits of our responsibility? To the Jurisdiction? To the Methodist Church? To the whole Christian community?

What is the chief purpose of any seminary? Of Perkins School of Theology?

What is the minister's task? What does he need to do? What sort of training does he need to have in order to do it?

And so, you see, beginning with particulars we get down to fundamentals. This is not switch-groping in the darkness; this is testing new bulbs for brighter burning in a place long filled with light. The Chapel *is* wired, already. By God's grace, and with your help, the lights will continue to shine, increasingly.

MERRIMON CUNINGGIM

METHODISM AND THE CATHOLIC TRADITION

By UMPHREY LEE

This is the concluding part of President Lee's outstanding address which was given at the Ecumenical Methodist Conference in Oxford, England, last summer.
THE EDITOR

IN HIS preface to the First Collected Edition of his works, Wesley declared that here in this corrected edition were his "last and maturest thoughts, agreeable, I hope to Scripture, Reason, and Christian Antiquity." These authorities, so familiar to those acquainted with seventeenth-century Anglicanism, were always acknowledged by Wesley.

It is unnecessary here to go into detail as to what Wesley meant by reason. He was not only of the Eighteenth Century, but he was a man devoted to logic, a former moderator of university disputations. Wesley believed that religion is reasonable. We must have revelation as we can not by reasoning find out God, but the God who is revealed to us and His works in this world, including scripture, are not irrational.

As to Christian Antiquity Wesley believed that the writings of the Apostolic Fathers are "not of equal authority with the holy scriptures .... yet as worthy of a much greater respect than any composures which have been made since." (Preface to the *Epistles of the Apostolical Fathers.*) These Fathers Wesley believed "were not mistaken in their interpretation of the gospel of Christ; but that in all the necessary parts of it, they were so assisted by the Holy Ghost, as to be scarce capable of mistaking." Wesley admitted that some of the primitive Fathers did not have "strong natural sense," few of them had much learning and none "the assistance which our age enjoys in some respects above all that went before." The Ante-Nicene Fathers Wesley thought to be "the most authentic commentators on Scripture, as being both nearest the fountain, and eminently endued with the Spirit by which all Scripture was given." It should be remarked that the last statement was written eighteen years after Wesley had recorded in his *Journal* that he had bent the bow too far in his regard for the ancient Fathers.

What about the authority of experience? "The conjunction of belief in the authority of an organic church with insistence upon the value and reality of individual experience as the final test," wrote Doctor H. B. Workman, "gives to Methodism its special position in the Catholic Church." But is experience an authority in the same sense as the Bible? Mr. Stanley B. Frost, in a German thesis written several years ago, thinks that Wesley in practice tried to bring the Bible and experience together as the grand authority, and he quotes what John Wesley wrote to Charles concerning the doctrine of instantaneous sanctification: "For if there be no living witness of what we have preached for twenty years, I cannot, I dare not preach it any longer."

Whether the authority of experience was more than that pragmatism which Paul Elmer More thought to be part of the spirit of seventeenth-century Anglicanism I am not sure. The Methodist, like More's Anglican, "may come to know by effects which leave for him no doubt

of their cause that the Christ in whom he trusts is not dead but living, and that faith has brought him into touch with fact." There is a mystical certainty which is "authority" in one sense.

Wesley was unquestionably pragmatic, unquestionably experimental. He did believe that experience is the test of religion, and while he advocated and discarded a good many theories about how the Christian should behave, in the end he still believed in experience. But I am not convinced that experience would have been acknowledged by him as authority in the sense in which the Bible is the Christian's authority. When it was objected to the doctrine of the witness of the Spirit that "experience is not sufficient to prove a doctrine which is not founded on Scripture," Wesley replied: "This is undoubtedly true, and it is an important truth."

It seems to me that experience takes its place for Wesley alongside reason and the primitive Fathers. Neither could take precedence of the Bible. Of course, practically, Wesley was sure that he found in the Bible whatever he thought his reason or other peoples' experience proved to be true.

When Wesley modified his views about the Early Church, he was convinced by Anglican authorities, particularly Bishop Beveridge. When he changed his mind about episcopacy and the uninterrupted succession he thought that he was bowing to the authority of the Early Church. When he worked out his doctrine of salvation so that it had the neat, ordered form which he liked, he adopted a synthesis advocated by another Caroline divine, Bishop Bull. But in this case Wesley felt that he was achieving the union of elements which were separated in the teachings of Protestants and Catholics.

That Wesley believed and taught the doctrine of Justification by Faith is beyond dispute. He even used the word "alone." "Who has wrote more ably than Martin Luther on justification by faith alone?" he asked. But Wesley never fully appreciated either Luther or Calvin. Although it was a reading from the preface to Luther's *The Epistle to the Romans* which was the catalyst in Wesley's Aldersgate experience, he was very critical of Luther's commentary on Galatians. The German touched him at two of his most sensitive points: his estimate of the place of reason and his ethical concern. Wesley thought that Luther decried reason and spoke blasphemously of good works and of the law.

Whether Wesley understood Luther or not is here unimportant. Mainly, Wesley was reacting against what he conceived to be the mistakes of the Moravians. Wesley thought his own doctrine of justification by faith to be the doctrine of the Church of England as taught in the Articles and Homilies. After quoting Doctor Trapp to the effect that Law was responsible for Methodism, and Bishop Warburton, that the new movement was a child of Count Zinzendorf, Wesley wrote:

"The book which, next to the Holy Scripture, was of the greatest use to them, in settling their judgment as to the grand point of justification by faith, was the book of homilies. They were never clearly convinced that we are justified by faith alone, till they carefully considered them, and compared them with the sacred writings, particularly Saint Paul's Epistle to the Romans."

For Wesley and most of his Anglican predecessors saw the problem was not whether man could be saved without good works provided he had the opportunity for them, but whether he could earn his salvation by good works. On that there could be no hesitation so far as Wesley was concerned; no man could do enough to earn his eternal salvation. As Bishop Beveridge, who died when Wesley was a

small boy, said: A man who thinks he can merit eternal glories by temporal duties "must either have very high thoughts of his own merit, or very low ones of God's presence." And the Bishop added, "For my own part it is a greater happiness I expect when dead than I am able to deserve when I am alive."

Because Wesley would not speak blasphemously of the Law as he thought Luther did, and yet would not deny Justification by Faith, there were times when the great Methodist's explanations of his position were confusing. There could be no good works properly so-called before justification. On the other hand Wesley insisted that a man must repent and certainly he must believe; but these were "conditions" and not good works. In 1770 the conference adopted certain so-called "Doctrinal Minutes" in which some statements were made which seemed to some to deny Justification by Faith. The incident has long since been forgotten save by those interested in Methodist history, and therefore must be given in a little more detail here. The offending sections of the minutes said in part:

"We have received it as a maxim, that 'a man is to do nothing in order to justification.' Nothing can be more false. Whoever desires to find favour with God should 'cease from evil and learn to do well'.... Whoever repents should 'do works meet for repentance.' And if this is not in order to find favour, what does he do them for?

"Once more review the whole affair:

(1) Who of us is now accepted of God?

He that now believes in Christ with a loving, obedient heart.

(2) But who among those that never heard of Christ?

He that, according to the light he has, 'feareth God and worketh righteousness.'

(3) Is this the same with 'he that is sincere?'

Nearly, if not quite.

(4) Is not this salvation by works?

Not by the merit of works, but by works as a condition.

(5) What have we then been disputing about for these thirty years?

I am afraid about words, namely, in some of the foregoing instances.

(6) As to merit itself, of which we have been so dreadfully afraid: We are rewarded according to our works, yea, because of our works. How does this differ from 'for the sake of our works?' And how differs this from *secundum merita operum?* Which is no more than 'as our works deserve.' Can you split this hair? I doubt I cannot."

When the storm about these Minutes broke (a storm which it is hard for us to understand today), Wesley and some of his followers signed a statement denying that they had declared for Salvation by Works. They had, so they wrote, no confidence in anything but the merits of Christ "for Justification or Salvation, either in life, death, or the day of judgment." Our works can not have any part in meriting or purchasing our salvation; but they added: "though no one is a real Christian believer (and consequently cannot be saved) who doth not good works."

Good works do not earn salvation, but you can not be saved without them. Some formula to reconcile the theological difficulties was needed. Wesley thought that he had it.

In writing to several preachers and friends concerning these Doctrinal Minutes of 1770, Wesley said: "'Tis true thirty years ago I was very angry with Bishop Bull, that great light of the christian church, because in his *Harmonica Apostolica* he distinguishes our first from our final justification, and affirms both inward and outward good works to be the condition of the latter though not the former."

To see precisely what it was that Wes-

ley had repudiated earlier, let me quote from Bishop Bull.

"What we have said concerning the absolute necessity of good works is most certain; nevertheless, even here there is need of some caution, that the christian reader may accurately distinguish between the first and second justification, and so between the good works which are necessary to each. And here it must be understood, that only the internal works of faith, repentance, hope, charity, etc. are absolutely necessary to the first justification; but the other external works, which appear in outward actions, or in the exercise of the above-named virtues, are only the signs and fruit of internal piety, being subsequent to justification, and to be performed provided opportunity be given."

In 1741 Wesley had resented Bishop Bull's distinction between a first and a second justification, but Wesley had accepted it in the early part of 1745 for at that time he published *A Farther Appeal to Men of Reason and Religion* and on February 2, 1745, he wrote to the Reverend Thomas Church quoting at length from the *Farther Appeal.* In this he explains that justification "sometimes means our acquittal at the last day. But this is altogether out of the present question; that justification whereof our Articles and Homilies speak, meaning present forgiveness, pardon of sins, and, consequently, acceptance with God . . . ."

The doctrine of the Church of England as Wesley understood it from her Liturgy, Articles, and Homilies, could be summed up as follows:

"1. That no good work, properly so-called, can go before justification. 2. That no degree of true sanctification can be previous to it. 3. That as the meritorious cause of justification is the life and death of Christ, so the condition of it is faith, faith alone. And, 4. That both inward and outward holiness are consequent on this faith and are the ordinary, stated condition of final justification."

And he added later "I not only allow, but vehemently contend, that none shall ever enter into glory who is not holy on earth, as well in heart, as 'in all manner of conversation.' "

Thus Wesley went on emphasizing the two sides of salvation as he saw them. "Who of us is now accepted of God? He that now believes in Christ with a loving, obedient heart." Without holiness no man shall see the Lord. Perhaps God gives holiness in the moment of death, but in one way or another a man must be holy before he can be finally justified. To help along this road, therefore, those who associated themselves with the Wesleys must cease to do evil; they must do good to one another; they must attend upon the ordinances of the Church.

There were times when Wesley, believing that he had brought together Saint Paul and Saint James, as Bishop Bull had done in his *Apostolic Harmony,* grew weary of theological argument. The whole thing was a strife about words; there were times when he did not care whether you said that man is saved by faith or saved by works. The main thing was not to lose either faith or works.

"It is, then, a great blessing given to this people, that as they do not think or speak of justification so as to supersede sanctification, so neither do they think or speak of sanctification so as to supersede justification. They take care to keep each in its own place, laying equal stress on one and the other. . . . Therefore they maintain with equal zeal and diligence, the doctrine of free, full, present justification, on the one hand, and of entire sanctification, both of heart and life, on the other; being as tenacious of inward holiness as any mystic, and of outward, as any Pharisee."

Those who know the early history of Methodism know that the description of

the Wesleys as romantics who encouraged a religion of individualism and emotionalism is far from all the truth. Whatever some Methodists may have done the Wesleys did not deserve the gibe of Washington Irving, that the Methodists are always pulling up their souls by their roots to see if they are growing. According to the Wesleys we are not saved by faith in faith, but by faith in God. Our salvation has been bought by the life and death of Christ, and we are dependent upon His grace. The means of grace are not only the preached word but the sacraments, and the Church is not a voluntary band of converted people met together for mutual comfort and good works, but one Church, militant and triumphant, founded by Christ through His Apostles to which He has added those who were to be saved. The visible Church is distinguished by doctrine and sacraments. The form of government is not essential, but only ministers set apart by ordination can administer the sacraments.

That part of Wesley's teaching was, of course, overshadowed for his contemporaries by the preaching of heart religion and by the more spectacular aspects of Methodism. To modern eyes this part of Wesley's teaching, his doctrine of the Church and of the sacraments, of justification and of sanctification, of religious authority, seem a compound of Protestant and Catholic views. To Wesley's contemporaries when they were aware of this side at all, the teachings seemed Catholic enough. As one critic, more astute than the rest, once said: "You halt between Protestant and Catholic."

In other years, when the present controversies have faded into the past, it may be that the aspect of Wesleyanism which shall seem most authentically Catholic, agreeing most fully with the Early Church and the New Testament, will not be a matter of Church Order or of Apostolic Succession, but of the nature of the Christian religion. As many have noticed, there is much of Easter in Methodism. The cross is important, but the atmosphere of early Methodism was not that of those who go mourning all their days, but of those who rejoice in the Risen Lord. And the essence of religion is not fear but love.

This religion of love Wesley stated best in his *Appeals,* especially the First Appeal, written in 1743. In this he was appealing to those intelligent men who were not theologians. The religion that Wesley recommended was "a religion worthy of God that gave it, and this we conceive to be no other than love; the love of God and of all mankind; the loving God with all our heart, and soul, and strength, as having first loved us, as the fountain of all the good we have received, and of all we hope to enjoy; and the loving every soul which God hath made, every man on earth, as our own soul. . . ."

"This religion we long to see established in the world, a religion of love, and joy, and peace, having its seat in the inmost soul, but ever showing itself by its fruits, continually springing forth, not only in all innocence (for love worketh no ill to his neighbor), but likewise in every kind of beneficence, spreading virtue and happiness all around it."

I would not myself argue as to whether Wesley is in harmony with modern conceptions of the Catholic tradition, but I am quite sure that there is a very considerable Catholic tradition in which Wesley does stand, and that is the tradition of those who interpret religion as primarily the love of God in the heart of man. Wesley is one who took Saint Paul seriously, the Paul of First Corinthians as well as the Paul of Romans. "And now abideth faith, hope, love, these three; but the greatest of these is love." So said Saint Paul, and Wesley believed him.

WITH ALL WE HAVE

By ALBERT C. OUTLER

Dr. Outler, Professor of Theology in Perkins, gave the following address as a part of our Orientation Program during the early days of the Fall Quarter.

THE EDITOR

"AND behold, a lawyer stood up to put him to the test, saying, 'Teacher, what shall I do to inherit eternal life?'

"He said to him, 'What is written in the law? How do you read?' And he answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.' And he said to him, 'You have answered right; do this, and you will live.' "

Luke 10:25-28

Both Jesus and the lawyer were agreed on one important point: that the essence of God's holy imperative is summed up in two commandments: We are to love God totally and our neighbor mutually. These two separate commandments are alike, as Jesus pointed out — not because God and my neighbor are alike — but because, in each case, it is *my whole self* which is under claim and command. God is well loved only by the *whole* man; my neighbor is likewise well served only by the *whole* man. But what *is* a whole man? What does it take to bring all the main powers and modes of the human self together in a total love of God and a mutual love of neighbor? Actually, of course, this is an incredibly complex and difficult problem — it is also one of the most urgent problems in the current discussions of psychology, metaphysics and theology. Therefore—unless you insist—I am willing to postpone settling it "once and for all," until some later occasion (perhaps the eschaton!). But I think we can get enough illumination on the problem for our present purposes from the clues which Luke gives us — expressed, naturally enough in the faculty psychology of his day. "The first and great commandment," he quotes Jesus as saying, "is to love with the whole heart, the whole psyche, with one's whole bodily strength, and the whole reflective intelligence." A self is an integral composite (or totality) of these four "faculties," and it is the unity and equilibrium of all four which together make the whole man. This is the whole man who is commanded to love God wholly!!

Now if we look around us, and if we survey the ambivalent story of Christianity in history — and perhaps if we look within ourselves — we can see that it is relatively easy to love God with *one* or *another* of these powers of the self. But it is dreadfully hard and also passing rare to love Him *with all together.* Indeed, one can see at least four types of Christianity, corresponding to each of these modes, exaggerated or taken singly. There is what we might call *cardiac* Christianity: all thump and pump, all thrill and flutter, all stress and pious hypertension. The vitality of Christian experience is measured, by the cardiac Christian, in terms of emotion and the emotions which matter most are the excitatory ones. Worship is usually thought of in terms of intense feelings; ethics in terms of personal goodness, and the Church in terms of exuberant or sentimental fellowship. Cardiac Christianity, as a type, faces an increasingly poor reception in the modern world and in the post-

modern world even now treading on our heels. The main reason for this is really quite simple. The proportion of college graduates in our population is steadily rising and even if many of them are only half-educated or pseudo-educated, most of them have been sufficiently conditioned by the critical, rational temper of mind so as to recoil from the merely emotional expressions of Christianity.

Secondly, there is what we might call *psychical* Christianity, loving God with the psyche (or soul) rather more than anything else. Here we have the drift into mysticism, the rush to intuition; a quiet indifference toward bluster and action; an earnest quest after devotional disciplines and effective techniques of prayer, meditation and small-group worship. Christian experience is judged, in this type, by its emphasis upon the spiritual; and spiritual is usually interpreted in aesthetic and ecstatic terms. Psychic Christianity, as a type, is apparently on the increase in the modern world, although it is a frank suspicion in my mind that it is, by and large, an *escape* from rather than an *answer* to the great issues of the current situation.

Thirdly, there is *muscular* Christianity. All of us have seen it work: church suppers, rummage sales, summer camps, and at a different level, annual conferences! To paraphrase a once-popular song now mercifully beat to death by the juke boxes, the motto of the "energists" might be: "All I want is loving you and meetings, meetings, meetings!" Muscular Christianity has its norms, too: they are predominantly quantitative: if its Bigger, it's bound to be good (which may remind some of you of a similar non-sequitur in a current advertising slogan). The main difficulty with muscular Christianity is that eventually somebody is bound to ask about the *Why* of all this pious "rat race," and if no rational answer is forthcoming, there is usually a noticeable lessening of zeal.

Fourthly, there is *intellectualistic* Christianity (we could have called it dianetic Christianity if Ron Hubbard and his friends hadn't spoiled *that* word for us!) In this type, the love of God focuses largely in the mind; the intellectual problems of Christian faith and thought loom foremost and absorb the talent and interest of the Christian disciple. When I was first appointed professor of theology at Yale, one of my friends, supposing that this made me a dianetic Christian, *ex officio,* wrote me as follows:

"To be a good theologian you must be able to glide from essence to existence, leap from postulate to category and then do a flip-flop through the numinous — and all this with the greatest of ease."

Some of you may be inclined to *choose* between these four "types" of Christianity and prefer one of them above all the others. I hope you won't. None of them is really any good by itself. There is not a single one of them which is adequate to meet the challenge and stress of the Gospel in *our* age, if they ever were. A merely cerebral Christianity is no better than a merely cardiac Christianity; both are fragmentary and insufficient.

Christ has called us to a knowledge of God and a service of God which demands heart *and* soul; hand *and* head! As a part of our response to His calling we are gathered together here in a *school* of theology — a graduate, professional school, a part of a growing, developing university — a community of reflection and research. We are dedicated to the twin causes of sound learning and high religion and we are convinced (I hope!) that they are true and identical twins.

A friendly outsider might very well think, mightn't he, that in such a community, dedicated to such purposes, there would be a powerful and pervasive motivation for serious and excited learning — study, discussion, ferment, discovery, growth and maturation. And there is, too — only to a somewhat lesser degree than our hopeful outsider might have supposed! For, by and large, it is a widely observed fact that "theologs," as a vocational group, do not work as hard at their academic

jobs as comparable groups of medics or fledgling legal-eagles or engineers. As a vocational group, we seem to find it somehow harder to love God with our whole *minds* than with hearts and souls and hands.

Now, why should this be so? I certainly don't have the full answer but I can guess at part of it. All of us know — if not in our minds, then deeper in our fibers — the dangers of an over-intellectualized Christianity and we fear it as the devil is said to fear holy water. And so we find ourselves in doubt as to the value and use of such disciplines as theology, philosophy, languages, history, etc. — and if we are the cardiac type, we are inclined to cry out: "Give us something with some religion to it!" And there are, or so I am told, young men in *this* academic community, who came to seminary with dire warnings from their pious elders: "Watch out for yourselves at Perkins! All that book learning is liable to make you lose your religion."

Another one of the reasons why studying is not doing what comes naturally for many a "theolog" arises out of his picture of the successful minister, who stands as his minister and guide. He knows that in the case of many successful ministers he has known, their reading programs are urgently *utilitarian.* Maybe he's been in a preachers' meeting when the talk strayed onto a great book or a complex theological problem — and he has seen the glaze of patient, passive wisdom fall over many eyes. Then, he's seen those same eyes brighten when the talk turned to matters of know-how and how-to-do-it. He knows that these are good men and effective ministers — *in their way* — and he cannot but wonder if it's *true* what theological professors say about *study!* He has come to seminary to get ready for a successful ministry and he has no time for "non-essentials." Is he likely to suppose that rigorous, critical, sustained scholarship — or at least the beginning temper and skills of it in at least a few basic fields — is really *essential* for a successful ministry? Besides, there are better parts in the Kingdom to choose than that of a bookworm, a dusty drudge, a greasy grind! The fundamentalist has his inerrant scripture, the ecclesiastic has his authoritative church, the liberal has the touchstone of experience — and few will confess the need of patient, tedious, critical theoretical spadework. Or so it seems!

But still the holy imperative claims our faithful obedience: To love God aright is to love Him *with all we've got.* Now, however we may disparage or distrust (or mis-use) them — we *have* got minds! They are minds that need to be furnished and furbished; minds that need to be molded by studious habit into thoughtful, critical, flexible examiners, appraisers and judges of evidence; minds that work without the sodden drag of clichés; minds that have found liberation from prejudices and mere convention; minds that accord the same latitude to other minds at work. We have *got* minds like this and our love to God is not complete until it includes our minds at work at their full stretch! But to love God with our minds, as well as with all our other powers, is to journey forth from the familiar country of borrowed or imitated notions and values out toward the widening horizons of critical and independent thought and intellectual adventure. It is an intellectual pilgrimage, which has already started for some of you, I hope; one which will extend far out beyond your days in this theological school.

Luke tells us the only story that we have of Jesus' boyhood. Its dramatic climax is the scene in the temple at Jerusalem where Jesus was found "hearing the rabbis and asking them questions." The rabbis were tradition in the flesh — the long, complex, rich tradition of Judaism — and Jesus was concerned to hear them — to understand, to appropriate all that the past could contribute to his own career and mission. But he also brought a thoughtful, discriminating, critical mind to bear on this heritage which he gladly

claimed. And thus he sets us here an example for our preparation for our own ministries. The intellectual love of God involves both *hearing* and *asking* questions.

Fourth century Gaul was a time, in many ways similar to our own, when the popular imitative and conventional Christianity was not sufficient to meet the challenge of a changing culture. Yet, in it, there were many priests, whose motives were pure and whose practical skills were good — as far as the conventional patterns of the 4th century went — as ours are today, but who just weren't very much interested in the *intellectual* ferment going on around them. And to them a very wise Gallic bishop of Poitiers, Hilary by name, addressed a somewhat rueful counsel, which we may take to heart:

> A man is not straightway made a good and useful priest (or minister) merely by a good moral character or merely by a certain gift of preaching. For a priest (or minister), however well-intentioned, serves himself alone unless he be theologically competent as well. On the other hand, no matter how competent he may be, he has nothing to empower his teaching unless he be moved by high devotion. The good minister of Jesus Christ is he whose life is adorned by his teaching and whose teaching is exampled in his life.

Many there be, in every age, who are willing to serve God with good intentions and abounding energy, who are nevertheless baffled by or resentful of the claim that God calls them to a theoretical competence just as exacting — yea, even *more* exacting — than any other vocation to which modern men devote themselves. Personal piety, amiability and charm, practical gifts and political savvy are all good and profitable traits in a good minister. But, even where they are all possessed in high degree, he is still not exempted from his obligation to develop and to exercise basic habits of sound scholarship and its productive application to the practical issues of his ministry. No amount of reverence for the scripture will take the place of a competent, critical *study* of those scriptures — and the formation of habits of biblical study which will continue through a whole ministry. A man may be aflame with the truth and power of the Gospel but this hardly eliminates the need for penetrating, discriminating thought about the intelligibility and truth of the Gospel. The most courageous and radical demand for social righteousness still has to be buttressed and confirmed by a theoretical understanding of society and religion.

Contrary to some claims and some appearances, there is no simple Gospel with simple solutions for the really deep religious problems of our time. Our world is very sick and the issues involved require rigorous and expert knowledge even to comprehend them — much less to solve them. Christianity has a fundamental and valid "Good News" to men today — as in any day! Christianity is nothing if not a Gospel — the Gospel of God's redeeming love in Christ Jesus our Lord. But this Gospel must be preached and heard *in context* — in the tragically complicated setting of a world oversold on panaceas and perishing for an intelligent and intelligible word of grace and hope, based on a thorough and realistic understanding of our human situation.

There never was a time when good intentions in and of themselves were of so little avail to the Christian minister in understanding and dealing with the problems of Christianity in politics, Christianity in economic life, Christianity in race relations, Christianity and mental health, etc., etc. There never was an age in which the discipleship of Jesus Christ demanded so much of informed and thoughtful competence in His ministers. To seek love and serve God with only our minds — even our whole minds — would be a tragic mutilation of our min-

istry. But *not* to bring our whole minds to His service — minds trained and furnished and set a-working in seminary according to sound patterns — is to fail God and our calling in a tragic fashion. And, if I may append a personal opinion, *I* think it's *sinful!*

There is the classic story of the prep-school English master who wanted his young charges to have some practice writing book reviews. One lad was given a book about beagles. He read it, and for the opening sentence of his review he wrote: "This book told me more about beagles than I wanted to know." Here in seminary, there will doubtless be books, and instructors, and courses, that will tell you more about many things than you want to know. Sometimes the defect will be in the book or instructor — but sometimes it will be a lack in *you,* or the right kind of curiosity at the right time. Here in seminary — in a sense, for the first and maybe for the last time in your whole life — most of you will have a real opportunity to get an over-all, critical look at the data and basic conceptions of Christianity, *both* theoretical *and* practical (for you'll never catch me separating them or putting them in opposition to each other). This, then, is our priceless option and obligation in seminary: to learn how to love and worship God aright — as whole men, with hearts, and souls, and hands, and heads — and so become better ministers of Christ and His Gospel of reconciliation!

Let us pray:

O Thou only wise God, our Saviour, in whom are hid all the treasures of wisdom and knowledge; we beseech Thee to illuminate our minds and hearts with Thy true heavenly light. Bless all persons in this community of reverent learning, that those who teach may be taught of Thee and those who learn may be led by Thy Spirit; and grant that by the increase of knowledge Thy truth may be confirmed, Thy Church built up and Thy glory made manifest in the world through Jesus Christ the Living Word, who is our Way and our Truth and our Life. Amen.

SUMMER SCHOOL INSTRUCTORS — 1952

Dr. Fred Gealy, Director of the Perkins' Summer Quarter, has announced the following faculty for Summer School.

FIRST TERM —

Visiting Teachers:

Philip H. Ashby, Princeton, Comparative Religions
John L. Casteel, Colgate-Rochester, Homiletics
Paul Hutchinson, Editor, *Christian Century*
The Church in the Contemporary Crisis

Perkins' Teachers:

Carlyon, Davis, Hicks, Seneker, Marsh, Gealy

SECOND TERM —

Visiting Teachers:

Floyd V. Filson, McCormick Theological Seminary, New Testament
Robert E. Fitch, Pacific School of Religion, Christian Ethics
Mary F. Floyd, Pheiffer College, Organized Work of Women
Douglas Jackson, Emory University, Christianity and Communism
Clyde L. Manschreck, Southern Methodist University, College, Church History

Perkins' Teachers:

Baker, Grimes, Marlatt, Gealy

SIX YEARS AFTER

By James Seehorn Seneker

Professor and Mrs. Seneker spent a good part of last summer touring the Continent. At the editor's request Professor Seneker wrote some of the impressions he received from this trip. The Editor

After no more than a hundred days in Europe and England one still is overwhelmed with impressions, conjectures, wonderings and doubtless much wishful thinking about people who have not yet recovered from war. First of all, one realizes that Americans who stayed at home from 1941 to 1946 have but a faint idea of what war means in spite of all we have seen in newsreels, heard on the radio, and read in the best sellers.

We were shocked and well-nigh stunned at the destruction which still exists six years after the so-called end of hostilities. Beginning in France, we went down across Europe through Switzerland to Italy and Greece, doubling back through Austria, Germany, Belgium and Holland into England and Scotland. Our introduction to the destruction was at the harbor of Cherbourg. In Austria and Germany we saw acres, even square miles of rubble in such cities as Munich, Berlin, Cologne, Frankfort and Vienna. In the cities of northern Italy, bridges, public buildings and churches had been destroyed wantonly. As we visited refugees in their barracks our hearts were heaviest despite the hope that showed in some of their faces. The sight of little children who have known no home but barracks, bomb shelters, or basements of bombed-out houses and stores was enough to banish forever any complacency we might have had regarding our responsibility to the children of the world. When fifty to ninety-five percent of some cities was destroyed, and this destruction is still apparent after six years of rehabilitation and rebuilding, one wonders how these people have the courage to live and hope, especially under the threat of another war.

The condition of the people and their attitudes to the future vary from country to country. Greece generally is the poorest. Athens is overrun with refugees made homeless in the recent civil war in outlying areas. Living conditions are most pitiable, often eight to ten people living in a single room. The local government is striving to improve this condition but in many cases is meeting indifference and selfishness on the part of those in a position to help. Further, the soil has been so depleted over a long period that the amount of arable land is small indeed and the raisin crop of Corinth of the last two years is still in warehouses there because of the trade situation.

In the countryside of France, Italy, Austria, Germany and Belgium the farmers are doing a fine piece of work. Practically every available foot of ground is being cultivated but in spite of this industry on the part of the people, the land cannot produce a sufficient food crop. Farming methods in most cases are antiquated. Most tracts are too small for the use of mechanized equipment and everywhere along the highways one sees men, women and children working with the simplest tools.

Their great need is for soil conservation and rebuilding, technical aid in agricultural methods and assistance in securing necessary materials for these projects.

Our observation was that the Marshall Plan is answering this need to a great extent and at the same time is giving hope and confidence in the future to the men, women and children of Western Europe. Since it is not a give-away plan but a system of self-help whereby credit is extended enabling the participating countries to buy sorely needed goods and services, it has its social as well as economic value. This is not a statistical report, but in countries where the plan has operated we saw evidences of land reclamation, housing projects, new docks and bridges, hydro-electric installations and the like, "projects that are of overall benefit to the country concerned." In some cases production was above pre-war levels, although American assistance represented an average of only five percent of the national income.

The final result of this plan is difficult to evaluate. It has in it many of the elements of a Christian enterprise and if so administered might solve many of the problems of Western Europe. At all times we were personally received with cordiality and friendliness, but of course there is a distrust of Americans, compounded of envy and lack of understanding our purposes. Hope for peace and plenty in the future was nebulous but real. There was less nervous tension and talk of war there than in the United States. No one wants to fight. No one — not even Russia — is considered able or willing to fight another war. General Dwight Eisenhower has approximated their fondest dreams in arousing new hope and getting co-operation toward securing adequate military and international police forces in Western Europe.

One cannot overlook the great need for spiritual as well as economic and military rehabilitation. Some Europeans are of the opinion that all Europe, as well as Russia, must crash before they will arise and build anew on anything like permanent foundations. We were greatly encouraged by our meeting and converse with Dr. John R. Mott at Oxford. As a world citizen and Christian statesman his judgments and opinions carry great weight. He still holds firmly that now, as always, "Man's extremity is God's opportunity" and he sees signs that indicate a revival of vital Christianity especially in those particular countries where the suffering has been greatest. This heartened us greatly since it confirmed our impression of the tent revival in Berlin, which we attended, where more than one thousand persons were in attendance every night. We saw new hospitals, social centers, churches, orphanages, homes for old people being constructed. Some of these, especially churches, were being rebuilt or repaired. All of these actions testify that these people are thinking of others ... American Christendom must bestir herself that in realms of trust, faith and godly fellowship, we shall equal and surpass the proportions of our splendid material interest.

Our Methodist Commission on World Peace declares that God's call to the Churches of the world is unmistakable. Their chief responsibility lies in "waging international peace." However, the question still remains: should we work and pray for peace directly, or should we work and pray for those just and ordered affairs in the relations of men and of nations which alone seem able to result in peace? That is, is peace ever the immediate ideal or only the consequence which attends these just and ordered relations in personal-social, national and international affairs?

FACULTY NOTES

By WESLEY C. DAVIS

ALTHOUGH we have been in our new plant for only a year, our capacity is already taxed. Another building, containing class-rooms and offices, is necessary, and has already been authorized. Work on this building, which is to be called *Selecman Hall,* will begin shortly. It should be ready for occupancy by September, 1953.

Dean Merrimon Cuninggim has made a splendid beginning. From the first he has commanded the admiration and confidence of the faculty; and, as he is coming to be better known within the area these attitudes are being generally shared. During Ministers' Week comments of appreciation and commendation were heard on every hand. He has lost no time in launching plans to heighten the quality of the work of the Seminary, and to broaden the scope of that work. One of his main tasks at present is that of strengthening the faculty. He has been instrumental in bringing to Southern Methodist University (one of four schools in the country chosen for this work) a Seminar, financed in part by the Danforth Foundation, on *Religious Perspectives for College Teaching.* In December Dean Cuninggim met with the Texas Rhodes Scholarship Selection Committee, of which he is a member. In January he attended the meeting of the American Association of Methodist Theological Seminaries in Washington, D. C., and read a paper before the Association on "Teaching Religion in Church Schools." During the week of February 17 he will be one of the speakers for Religious Emphasis Week at the University of Texas.

Professor and Mrs. Seneker spent more than three months abroad last summer. In addition to attending the Ecumenical Methodist Conference at Oxford they visited eight European countries besides England and Scotland. During the Christmas holidays they participated in a conference on Vocations Within the Church held at Southwestern University. Recently Professor Seneker spoke to the congregation of the Hampton Place Church of God, sharing some of the religious and social insights gained on his European trip.

Professor Goodloe has been asked by the Planning Commission of the five Texas Annual Conferences to write a history of Texas Methodism since 1900. He will begin this task during the Spring Quarter, 1952.

Professor Carlyon recently completed seven years of broadcasting his daily (except Sunday) sermonettes over Station WFAA, Dallas. For nearly a year and a half he has been interim Minister at Central Congregational-Christian Church. In addition to writing Biblical Notes for the *Adult Student* for the fall of 1952, he is revising, at the request of the Editorial Division of the Board of Education, the manuscript of a text *Interpreting the Bible to Youth.* During the fall and winter he taught in several training schools, and in January addressed a retreat of the Congregational ministers of the South Central Area, held in Dallas.

Professor Gealy has been appointed Director of the Summer Session at Perkins. He is inviting prominent teachers from other seminaries to share in our summer program.

Professor Martin has again been appointed Director of the Supply Pastors' School, to be held during the Summer

Quarter. He is writing teacher guidance material in *Bible Lessons For Adults,* a quarterly published by the Methodist Church for teachers in rural and small town church schools. In January he attended the annual meeting of the General Board of Missions and Church Extension of the Methodist Church, held in Buck Hill Falls, Pa. In February he attended the Planning Conference of Seminary Faculty Members interested in Town and Country Work, held in Louisville, Ky. He also visited Colgate-Rochester Seminary, Rochester, N. Y. ,to make a study of their field-work program.

During December and January Professor Marsh was guest preacher at St. Paul's Evangelical and Reformed Church, Dallas. Currently he is doing research in Classical Rhetoric which is sponsored by the Carnegie Foundation.

Professor Hill, as a guest writer for *Revista Trimestral,* a Methodist quarterly published in Cuba, prepared the commentaries on the International Sunday school lessons for the month of December. He continues also with the extension work for the University at Texas College, Tyler, which is being financed by prominent Methodist laymen of Tyler. He is being accompanied this session by Professors Hicks, Gealy, Davis, Goodloe, Marsh and Carlyon.

In January Professor Sweet gave a series of addresses at Simpson College, Indianola, Iowa, before the Iowa Pastors' School on "Church and State in the United States." He is to have an article in the December number of the *Protestant Episcopal Historical Magazine* entitled "New Light on the Relation of Early American Methodism to the Anglican Clergy in Virginia and North Carolina." In April, Charles Scribner's Sons are publishing his *Religion in the Development of American Culture, 1765-1840,* which is to be volume two of a proposed four-volume history of Religion in America, of which *Religion in Colonial America* was volume one. "The purpose of all the volumes in this series is to put religion where it belongs in American History. Here is no attempt to defend religion, for it needs no defense, but rather to understand the part it has played in developing American culture." *(Religious Book Previews).*

Professor Grimes has recently written a unit to be published in the October issue of the *High Road,* a magazine for older youth, and an article for the May issue of the *Church School Magazine* entitled "A Crusade for Better Teaching." Mrs. Grimes has collaborated with him in writing an article for the June issue of the *High Road* entitled "The Bible Speaks Today."

Professor Baker is currently writing a series of Bible Study lessons for future issues of the *Adult Student.* On February 3 he concluded a week's preaching at Mount Vernon Methodist Church, Washington, D. C., at which time he addressed a mass-meeting of youth from 120 "downtown" churches in Washington; this was in connection with the United Youth Call. In March he is participating in the Evangelistic Advance in the North Mississippi Conference, speaking to preachers every morning, and preaching every evening. This series will conclude with a mass-meeting in Cleveland, Mississippi.

At the annual meeting of the Society of Biblical Literature and Exegesis held in New York City during the Christmas holidays Professor Irwin read a paper on "Ezekiel Research since 1943." In January he read a paper before the Southwestern section of NABI in Waco on "The Approach to the Modern Study of the Old Testament." He is currently engaged with T. J. Meek in a revision of the "Chicago" translation of the Old Testament, and in a project of bringing out an annotated edition of it. He is undertaking immediately a revision of his chapter in *The*

Intellectual Adventure of Ancient Man with the expectation of separate publication. He is also writing an essay for the introductory booklet which is to accompany the release of the RSV Old Testament in September.

Professor Albert C. Outler, who came to us last fall from Yale Divinity School, has been cordially received and has entered upon his work with enthusiasm. His experience in other seminaries and his gift of leadership add great strength to our school. Besides being an excellent teacher, he is in great demand as a speaker and leader of discussion groups. Along with Professor Robert E. Fitch of Pacific School of Religion, and Dean Cuninggim of our school, he has been chosen as one of the leaders in the seminar on *Religious Perspectives for College Teaching,* to be held on our campus June 23-July 12.

Professor Wasson recently spent a week in New York visiting headquarters of Mission Boards and of the International Missionary Council. The January number of *Bible Lessons for Youth,* a periodical of the General Board of Missions of the Methodist Church, carried four lessons he prepared on "Missions is Our Business," and *The Teacher's Quarterly* has four additional articles on the same subject. He has in preparation a manuscript on "The Missionary Enterprise, An Interpretation of Modern Missions." On February 10 he spoke to the Wesley Foundation in Denton, Texas.

SCHOOL FOR ACCEPTED SUPPLY PASTORS

Continued cooperation and financial assistance from the South Central Jurisdictional Conference, the General Commission on Ministerial Training, and Highland Park Methodist Church, Dallas, Texas, make it possible for Perkins School of Theology to present the special School for Accepted Supply Pastors in two terms:

First Term, June 9 - July 10, 1952
Second Term, July 14 - August 14, 1952

Eight courses will be offered in each term by regular faculty members of Perkins and other outstanding religious leaders. Credit on a full year of the regular Conference Course of Study is granted Supply Pastors who complete satisfactorily the required work of one term in the school.

Approximately 150 scholarships, covering room, board, and travel at the rate of two cents a mile, are available to Accepted Supply Pastors who are serving charges in the South Central Jurisdiction. Interested Supply Pastors should contact their district superintendents for a recommendation to their Conference Board of Ministerial Training.

Address all inquiries concerning the School to Professor A. W. Martin, Director, School for Accepted Supply Pastors, Perkins School of Theology, Dallas 5, Texas.

ALUMNI NOTES

JAMES T. CARLYON, *Editor*

1924

Gaston Foote, Th.D., pastor of Grace Methodist Church in Dayton, Ohio, was preacher at University Park Methodist Church during the United Evangelistic Mission, October 28-November 2, 1951. He was guest of Lance Webb (1934) and his enterprising congregation. They shared in the remarkable winning of more than 10,000 new members for the North Texas churches.

1926

Neal D. Cannon and his great church, St. Paul's in Houston, had an unusual Thanksgiving Service, November 25, 1951. The cathedral-like edifice was dedicated, with all its costs cared for. Jesse H. Jones made the presentation for the trustees of the church, and Bishop A. Frank Smith received and dedicated the church. Dawson C. Bryan (1923) was one of the preachers for the week of services.

1931

Walter N. Vernon, Jr. (M.A. '34), member of the North Texas Conference and staff member of the Editorial Division, General Board of Education, Nashville, Tenn., will edit the Daily Advocate at the South Central Jurisdictional Conference, which meets in Wichita, Kansas, the latter part of June, 1952.

1933

Ennis B. Hill took time out from his busy pastorate to write his appreciation of the Journal. He admitted he had read the Book Reviews as well as the Alumni Notes. He registered his purpose not to bow "the knee to this Baal of neo-orthodoxy which removes man's responsibility as well as robs him of his hope." Ennis is pastor of our lovely First Methodist Church in San Angelo, Texas.

1934

Lance Webb has won a place of leadership in the thought life of Dallas, Texas. His people have followed his suggestion in establishing an annual Spiritual Festival for all denominations. Last year, the lecturer and preacher for the week was Dr. George Buttrick, eminent Presbyterian scholar and minister, who is the editor of the *Interpreter's Bible,* now issuing from the Methodist Press. In 1952 the visiting preacher was Dr. Paul Scherer, professor of Homiletics at Union Theological Seminary and noted Lutheran minister.

1937

William J. Reid delighted his friends at Christmas with a family card. Mrs. Susie Reid and the younger children, Bill and Mary Sue, are living at 1016 West Nelson Street, Denison, Texas. The older daughter, Anne, is enrolled at Centenary College in Shreveport, La. Major William J. is Staff Chaplain with the 8104th Army Unit. His address is APO 331, care of Postmaster, San Francisco, Calif.

1938

Every alumnus will want to read, if he has not already done so, the article by *W. E. Trice,* in *Shepherds* for October, 1951. His dealing with "The Rewards of the Ministry" was careful and positive and challenging. *William E.* is minister of Reily Memorial Church in Baton Rouge, La.

1939

W. W. Adcock rejoices to be sharing in a "boom town" experience at Snyder, Texas.

In two and a half years 713 new members have been received, making a current total of 1,141. A major oil development has brought many new people to Scurry County, accounting for much of the increase. But last year there were 72 people received on profession of faith. The Church School has an average of 100 more per Sunday than last year. The new educational building is crowded.

Earl S. Walker is in the midst of a happy and progressive ministry at Chickasha, Oklahoma. Two thousand members make up an enthusiastic church fellowship. In addition to his evening congregation in the sanctuary, Earl is preaching by radio to a considerable audience in Oklahoma and North Texas. Sufficient funds are in hand to insure the erection immediately of a lovely House of Worship. Four choirs are serving the music needs of the church, all under the direction of Mr. Donaho, who is a graduate of the Princeton School of Music. He is serving as Minister of Music and of Education.

1940

Howard E. Grimes has added to his active duties of recent months the writing of a history of First Methodist Church, Houston, Texas.

Mark Vaught is minister of First Methodist Church, Stuttgart, Ark. It is one of two fine churches in a city of about 7200 people. Our two Methodist congregations carry a membership of more than 1400 members. First Church is a lovely edifice, freshly decorated. The Sunday services are carefully planned for purposes of worship, and the people rejoice in carefully prepared messages from the pulpit.

1941

Estill Allen is greatly enjoying his work at the Lydia Patterson Institute, El Paso, Texas, where he serves as principal of the School department.

Herbert Stotts, Ph.D., is Professor of Sociology of Religion and Town and Country Work at the Iliff School of Theology in Denver, Colo. At the National Convocation of the Town and Country Commission last July he was made president of the Methodist Rural Fellowship. His book on Town and Country work is just now being announced by the Press.

1942

Vern D. Livengood, who served overseas as a chaplain for some 27 months, is now pastor of the Methodist Church in Scott City, Kansas. The *Christian Advocate* for January 3, 1952, carried his splendid letter "To a Young Soldier Overseas." It was written to a boy whom he had pastored, who was later called into the service of his country. It deserves to be sent to many young men away from home.

Chester L. Miller is a member of the Detroit Conference and is stationed at Scott Air Force Base in Illinois, with the rank of Captain as a chaplain. He has been in active military life since 1943. For three years of that time he was stationed at the Fuller Air Base in Vienna, Austria. He knows what it means to live behind the Iron Curtain. The Millers have two boys and a girl.

1943

Irving Smith writes from Seminole, Oklahoma, "Where the oil wells cluster you will find the city of Seminole, a friendly town of 12,000, known as the 'Oil Field Supply Capital of the World'. The tough wild days of boom are history." The church has a membership of 1678, most of whom are related to the oil companies for their living: Carter, Gulf, Sinclair, Amerada, Pure, etc.

1944

W. R. Corrigan reports that Elmwood Methodist Church in Dallas has grown from 50 members in 1933 to 553 as 1952 opens. Four choirs serve the double morning worship service. A new building as annex was completed in September, 1951, at a cost of $25,000.

James D. Wroten was awarded the Doctor of Education degree at Columbia University in February, 1951. In July of last year he was made head of the department of religion at Millsaps College, Jackson, Miss., where he has taught since 1946.

1945

Noel Bryant is busy with the building of a new $160,000.00 church at Borger, in the heart of a great oil area of West Texas.

J. Sherwood Davis has become minister of First Church in Winnsboro, S. C. He had the satisfaction of completing a lovely sanctuary at Clio before taking the new appointment. There are two boys in the family: John, aged 9, and Jimmie, aged 6.

1946

Crandall Marsden Hunt is a First Lieutenant in the Air Force and has his permanent headquarters at the Amarillo Air Base. He was on duty at Wichita Falls temporarily, and while there made contact with the editor. He is associated with *Thad E. Son* (1938), a Wing Chaplain, with the rank of Lieut. Col., and stationed at Amarillo Air Force Base.

1947

H. A. Hanke is happy in his teaching at Asbury College. He was a delegate to the meeting of the National Association of Biblical Instructors in New York City last December. His plans are now being made for the coming summer, to be in Palestine with the American Society of Oriental Research.

1948

James Cooper has recently moved from Lorena, Texas, to our fine church at Bangs, in the Brownwood District of the Central Texas Conference.

Lynn H. McAden and family are greatly enjoying their new Studebaker presented them by the church at Mertzon last October. It marked the completion of a fine building program, which included a sanctuary and the educational building, plus new furnishings throughout. A Hammond organ was the last addition. His address is Box 111, Mertzon, Texas.

James Lee Riley, in October, sent his friends copies of the program for the laying of the cornerstone of a Fellowship and Education Unit, at Wesley Church in Tyler, Texas. The church was organized in 1950 and now has a membership of 230.

1949

E. J. Birkelbach and the people at Livingston in the Texas Conference record an increase of 100 members between June and January. They dedicated a $70,000 church building on December 9, 1951.

Roy L. Felder announces the completion of a program of decoration and repair at Blooming Grove, Texas. The church building has a new roof and new carpets.

Charles McDonald and his wife Lois have announced "the expansion of their home by the birth of a son, Ronald Paul." He arrived on December 14, 1951, to make a playfellow for David, who had preceded him by 14 months. They live in the Methodist parsonage at Holly Grove, Ark.

1950

Herbert N. Conley's picture recently appeared in the Christian Advocate, alongside that of the new church building at Ranchvale, N. M. In seven years the community has built a five-room parsonage, a lovely new church edifice and an educational plant.

J. B. Cooke has crowned six years of his ministry at Urban Park Church in Dallas with a new educational unit at a cost of $25,000. Most of the actual building was done by members of the congregation.

George W. French of the Weatherford Street Church in Fort Worth delighted the editor by writing a critical answer to the review of Dr. Cannon's book *The Redeemer* (Fall 1951). His church now numbers 713 and serves a large section of downtown Methodists in Fort Worth.

1951

D. L. Hinckley, Jr., has recently transferred from Oklahoma and may now be addressed at El Paso, Texas. He is associate pastor of Trinity Church.

Orval Strong and his happy wife announce the arrival of David Roland who appeared on Thanksgiving Day, November 22, 1951. Betty was secretary in the chaplain's office while Orval was in the seminary.

BOOK REVIEWS

Fred D. Gealy, *Editor*

Planning and Building the Modern Church

By William Ward Watkin. New York: F. W. Dodge Corporation, 1951. 163 pp. $8.50.

This book should be required reading for everyone — architects, ministers, and laymen — concerned with the planning and building of churches. The author, William Ward Watkin, is the head of the Department of Architecture at Rice Institute, Houston, Texas, and has had wide experience in the church building field. His treatment of a church as a cooperative enterprise in which the minister, the architect, and the laymen share is most refreshing and constructive. He defines this relationship so clearly and enthusiastically that the reader has little difficulty in joining the author in wishing that more churches could be built "so that men may take part in their building and reap the benefits of such understanding."

In non-technical language the author suggests procedures for selecting and organizing the Building Committee, choosing architect and contractor, selecting the site and coordinating planning with fund raising. A most helpful chapter is devoted to the design of the chancel as the center of worship. A larger section of the book discusses facilities for religious education, including all age groups from nursery to adult. Practical suggestions are presented concerning space and equipment for preparing and serving meals.

In his closing paragraph Professor Watkin describes his conception of the place which the church should occupy in the life of man.

> "In these days of continued strife within the social structure of nations and with uncertainty dimming, as by a great impenetrable fog, the clear perspective of the mind of man, we approach the church and its altar as the one eternal security. Here men have found throughout all ages consolation, comfort, and courage. The years and the centuries throughout which the church grew to majestic position in architecture were neither years nor centuries of peace. Man's effort was continuous toward a social structure that would maintain peace within the world, yet each successive step failed of perfection. This is no less true today, but our comfort in the warm assurance of the church's meaning does not prevail as completely as it did in those bygone times. This is probably the most vital recovery that civilization throughout the world needs today. For the architects, the clergy, and the laymen of the world there arises a tremendous primary challenge to tireless effort that the church may be again primary in our civilization and that it may be so expressed."

The careful study of Professor Watkin's book by ministers, architects, and building committees will most certainly be a long step in the direction of achieving this worthy goal.

A. W. Martin

Pastoral Care

Edited by J. Richard Spann. Nashville: Abingdon-Cokesbury Press, 1951. 272 pp. $2.50.

"The modern pastor," according to one of the nineteen contributors to this book, "is no longer a shepherd; he is a rancher, and the sheep run all over the range." Obviously, an effective ministry to the varied needs of these "sheep" calls for the mobilization by the pastor of all available resources. *Pastoral Care* is a practical book designed to help the pastor deepen his understanding of the problems confronting his people and, what is more important, to help him give his

best in the solution of these problems.

Under the editorship of Doctor J. Richard Spann, Executive Secretary, Commission on Ministerial Training of the Methodist Church, nineteen outstanding pastors and chaplains present an amazing array of practical suggestions for meeting the individual needs of many different kinds of people: children, teen-agers, college students, young married couples, persons deeply troubled, alcoholics, prisoners, the mentally ill, older people, sick people, new members, unchurched persons, and so forth.

One could wish that more space had been given to the problems of organizing and administering an effective local church program of pastoral care. The modern minister must not only be an effective pastor, but he must also organize and direct the laymen in carrying much larger responsibilities in pastoral care than hitherto have been thought feasible.

A. W. Martin

Democracy and the Churches

By James Hastings Nichols. Philadelphia: The Westminster Press, 1951. 298 pp. $4.50.

This careful historical study of the attitudes of the various churches toward democracy was undertaken by Professor Nichols of the University of Chicago at the request of a small group of Church leaders of whom John R. Mott was the chairman. It was the feeling of this group that the increasing tensions and the growing trend toward totalitarianism throughout the world, with the resulting danger to human freedom, that it would be of great value to know the historic attitudes of the various communions toward social and political freedom.

In chapter one, "The Religious Origins of Liberal Democracy," the author sets forth his main thesis, which is, that liberal democracy, such as has developed in the United States and Britain, is principally the child of Puritanism. He notes that R. H. Tawney and Archbishop William Temple, distinguished Anglicans, and Lord Acton and Christopher Dawson, Roman Catholics, have credited Puritanism as being the most potent force in creating modern Anglo-American democracy. Under the head of Puritanism the author lists all of the Reformed denominations, and also Methodism as it developed after Wesley, as well as the left-wing dissenting bodies, such as the Baptists, the Quakers and the German sectaries, all of the latter groups having as their first principle the separation of church and state. In other words we have democratic institutions in the United States because democratic churches prepared the ground for them. Democracy owes little or nothing to Roman Catholicism, Lutheranism or High Church Anglicanism. The author fails to note, however that both German and Scandinavian Lutherans have made a real contribution to democracy in the United States after coming to these shores, and are among our most sturdy supporters of democratic principles.

On the other hand democracy has lagged in the old world where Lutheranism and Roman Catholicism have dominated, for the reason that neither of these communions made any contribution toward preparing the social and political soil for its planting and development. Attempts at creating democratic states in lands dominated by Roman Catholicism began with the French Revolution. In France democracy has had its ups and downs, and has developed very differently than in England and the United States. Attempts to transplant democratic patterns of English society to Germany in the middle of the 19th century were a failure, just as the Weimar republic failed following World War One. These failures were due to the fact that the German people were accustomed to look to a bureaucratic state and had no faith in local initiative. The transplanting of United States' democratic patterns to Latin America furnishes other examples of at least partial failure where Roman Catholicism has dominated the social scene.

Roman Catholicism has come to terms with democracy here and there in the past one hundred years but always reluctantly and always with the hope of changing it and limiting it, as she is now trying to do in the United States. The record of the papacy in its dealings with Hitler and Nazism, with Mussolini and Fascism; the papal blessing upon Mussolini's brutal conquest of Ethi-

opia; the part played by the papacy and the Austrian heirarchy in the tragedy of Austria; the support given by the pope to Franco in Spain and Peron in the Argentine, are some of the recent facts discussed in this volume, which show beyond any doubt that the greatest threat to democratic freedom in the world today, after Communism, is Roman Catholicism.

Of the many books which have appeared in recent years, which deal with the problems facing us on Church-State relations, this is one of the most important, and has covered ground largely neglected by other treatments.

WILLIAM W. SWEET

THE TRAVAIL OF RELIGIOUS LIBERTY

By Roland H. Bainton. Nine Biographical Studies. Philadelphia: The Westminster Press, 1951. 272 pp. $4.00.

These nine biographical studies by Professor Bainton of the faculty of the Yale Divinity School were originally prepared as the James Sprout lectures at Union Theological Seminary in Richmond, Virginia, in 1950, and constitute a solid contribution to the growing literature on religious liberty. The book is divided into three parts: *Persecution: Catholic and Protestant; The Toleration Controversy;* and *The Freedom of the Individual,* under each of which are gathered three biographical studies. Under the first are Thomas of Torquemada, the creator of the Spanish Inquisition, John Calvin, the stern theocrat of Geneva, and Michael Servetus the Spaniard, who fled from Spain to escape Catholic persecution only to meet death at the state, the victim of Protestant intolerance at Geneva. Under the second heading are Sebastian Castellio the Frenchman, David Joris the Dutchman, and Bernardino Ochino the Italian, whose careers epitomize the struggle for religious freedom on the continent, and all of whom are old friends of Professor Bainton's, having brought each of them to life in earlier learned studies. In the last section are gathered the biographies of two products of the Puritan revolution, John Milton and Roger Williams, who with John Locke were the trail blazers for religious liberty in the English speaking world on both sides of the Atlantic.

It is well that Professor Bainton has brought to our attention the fact that Protestants as well as Roman Catholics have resorted to persecution in the long history of the struggle for human rights. Basically both Catholics and Protestants persecuted for the same reasons, perhaps the chief difference being that the Catholics have been engaged in it over a longer period of time, and developed more efficient ways of going about it. The causes of persecution were alike, both believing that heresy unchecked would eventually destroy society; hence, persecution was instituted not only to save the cause of truth, but to save society.

WILLIAM W. SWEET

THE GOSPEL ACCORDING TO LUKE

By Ernest Fremont Tittle. New York: Harper and Brothers. 1951. 274 pp. $3.75.

The character of this commentary is described accurately in the sub-title, "Exposition and Application." The late Dr. Tittle was preeminently a preacher rather than a theologian, and his keenest interests in Scripture were the spiritual values and principles of practical morality that he found there. The volume manifests little interest in critical questions of authorship, date or sources. It is a work not for reference but for devotional reading.

Application exceeds exposition. The book is really a series of sermonettes, short homilies on the highly suggestive phrases that occur so numerously in the Third Gospel. True, there is instructive background exposition when needed, as, for instance, in the story of the Lord's wilderness temptation. Satan's suggestion, "bow down and worship me," is linked with the ardent patriotism of the Zealots, who awaited only a leader in order to launch a holy war against the Roman oppressor for the liberation of Israel and, as they thought, the extension of God's kingdom. The exposition, however, only leads to the application, which is that the way of the militarist is hard and leads to disaster, as our world has proven by sad experience since 1914.

"Perhaps we, too, would do well to reject the way of military force and

violence, placing reliance instead on efforts to combat hunger, misery, and despair, to lift from anxious peoples the burden and threat of armament, to abolish racial and religious discrimination, bring industry under the law of service, and assure all men everywhere the opportunity of a good life."

The author is reverent in his attitude toward the "wonder stories," but he is not dogmatic. "These stories are significant, any way you look at them. . . They denote the wonder inspired by Jesus in those who first came to know and believe in Him."

There are passages of singular beauty, as, for instance, the eloquent discourse on "The Wonder of Jesus," based on verses 1-20 of Luke 2, but embracing the whole story as told by Luke and as reflected in the events, the literature, and the art of nineteen centuries.

Dr. Tittle has accomplished in an admirable way what we may be sure was his primary aim: A portrayal of Jesus that thrills us with a sense not only of a Reality in the past, but the actuality of His Living Presence.

BEN O. HILL

THE MYSTERIOUS NUMBERS OF THE HEBREW KINGS

A Reconstruction of the Chronology of the Kingdoms of Israel and Judah.
By Edwin R. Thiele. Chicago: The University of Chicago Press, 1951. 298 pp. $6.00.

This book deals with one of the most persistent and vexing problems of the Old Testament, that of the chronological data of the kings of Israel and Judah after the disruption at the death of Solomon. Professor Thiele has sought no short cut from the pains of thorough and extended study in taking up this troublesome task of finding a harmonious chronological pattern for the kings of the divided Hebrew monarchy. He has skipped none of the details in the many difficulties that make the time-schedule of the rulers of this period of history so confusing, for it is the abundance of numerical material recorded in the Old Testament that has left the problem unsolved in previous studies. The length of the reign of each of the twenty kings of Israel and of the twenty rulers of Judah is given in the Books of Kings, save in the case of Tibni of Israel and Athaliah of Judah. The duration of the reigns of these 38 rulers ranges from 7 days to 55 years. Too, for the two nations to the fall of Israel, synchronisms are given for the accessions of these kings in terms of the corresponding year of the rulers of the other nation, except in the instances of Rehoboam, Jeroboam, and Jehu. A particular year, as the second, fourth, eighteenth, or some other number, of the monarch ruling in one nation is cited as the time when the opposite nation's king began his reign. Much of this chronological material from Kings is also recorded in the Books of Chronicles. In numerous instances the age of the king at the time of accession is given for the kings of Judah. Data for dates are also supplied by references to certain important events. Shalmaneser began his siege of Samaria in the seventh year of Hoshea, Sennacherib came against the fenced cities of Judah in the fourteenth year of Hezekiah, and an important passover was observed in the eighteenth year of Josiah. The length of the interval from one event to another is supplied at times, as the death of Amaziah of Judah coming fifteen years after the death of Jehoash of Israel. Some of the events of this period of Hebrew history are also referred to in the records of the Near East, as that of Shishak of Egypt against Jerusalem in the fifth year of Rehoboam and Tiglath-pileser III against Damascus during the reign of Ahaz. Nor are the synchronisms of some of the Hebrew kings with the reigns of kings in the Near East lacking, for we are told that the fourth year of Jehoiakim of Judah was the first year of Nebuchadnezzar of Babylon and that the tenth year of Zedekiah of Judah was the eighteenth year of Nebuchadnezzar.

The historical pattern that harmonizes with all this given data of dating is hidden from view. The synchronisms and the lengths of reigns seem out of agreement. The accession data of the kings proffer contradictions. The totals of the reigns appear out of line with certain fixed points in the history of the kingdoms, for the schism is the same for both kingdoms, and the deaths

of Joram of Israel and Ahaziah of Judah at the hands of Jehu coincide. The Biblical chronology does not seem to synchronize with the established Assyrian datings in the events of Israel's outside contacts.

This welter of details set in conflict has impressed Old Testament scholars differently over the years. Some have given up in despair, believing harmony impossible. Some have accepted only the lengths of reigns, discarding whatever is at variance. Others have clung to the synchronisms for their conclusions, considering the rest as artificial. But Professor Thiele has refused to hold this time-data of Israel's kings in error, and he has been unwilling to leave the problem without solution, even though it has baffled scholars for more than two thousand years. Moved by the analysis and insight of his teacher, Professor W. A. Irwin, Professor Thiele was inspired to view the irritating problem as a challenge. The justification of his faith in worthy research and in the dependability of the Biblical record is registered in this thoughtful volume, with Professor Irwin's able evaluation of its content and bearing serving as the Introduction. One's urge to research and his ardor to "Gladly Teach" are both renewed in reading this book.

Professor Thiele's method of investigation has high merit. He has not allowed his own predetermined ideas to control his data. He has avoided the *a priori* method of the "explorative quest," basing his interpretations upon a fair and objective consideration of the facts as stated in the Biblical text under the scrutiny of all other available knowledge bearing on the data. He has reconstructed rather than manufactured history. With this method, in successive chapters Professor Thiele allows his data to present The Fundamental Principles of Hebrew Chronology and establish an Absolute Date in Hebrew Chronology, supported by the rigorous tests of Assyrian records and well-attested astronomical listings. With these principles the author uses five chapters to move backward and forward from the established date to set up the exact and interrelated dating of each of the kings of both nations from the disruption (931) to the fall of Israel (723) and the captivity of Judah (586). In this survey the whole of the material related to The Chronology of Israel and Judah and The Chronology of Judah after the fall of Israel is examined in detail and given a trustworthy acceptance. With the results of these principles of the chronology for the period, as established from the data itself, the author, with critical and deepndable ininsight, uses three chapters to compare the variant theories and figures given in the Greek texts, Josephus, and the successive systems of modern scholars in their diverse solutions. This comparison brings out the values as well as the faults of these systems and serves to support the author's own conclusions.

In brief, the author, using all the chronological data, sets forth an arrangement of the reigns of the Hebrew kings in an order that "finds both internal harmony and agreement with the facts of contemporary history." This original pattern evolves from the evidence that Israel began the regnal year with Nisan and Judah with Tishri; that Israel reckoned the reigns according to the nonaccession-year system, with a later shift to the accession-year method; that Judah at first used the accession-year reckoning, shifted to the nonaccession-year system, and then returned to her original method; that there existed a number of coregencies, one in Israel and six in Judah; and that in one instance alone, chapters 17 and 18 of 2 Kings, at some late date, after the true arrangement of the reigns had been forgotten, were certain synchronisms introduced, which were strangely out of line with the original pattern of reigns.

One could wish that the book had a simpler title, better suited to the subject matter, and that there was a bit less of repetition in the successive chapters. However, Professor Thiele has submitted his conclusions to every possible test and dared to hope that they will stand and withstand the most careful and exhaustive criticism. He has demonstrated that Hebrew chronology is accurate and dependable, that the Books of Kings are reliable and free from derision at this point. He has revealed at many points the "inner motivation and circumstances of the political life of Israel."

J. H. Hicks

Say Amen, Brother!

By William H. Pipes. New York: The William-Frederick Press, 1951. 210 pp. $4.00.

This book is an interpretation of old-time Negro preaching as it is reflected today in Macon County, Georgia: "A Study in American Frustration."

The method followed was to: study the literature pertaining to the folkways, religion, and beliefs of the audiences in the Negro churches in Macon County, Georgia; record a representative number of sermons while they were being preached in church services; observe the ministers as to movement and gestures; confer with each preacher and some of his members as to the preacher's training and his methods of sermon preparation; and finally, interpret the Negro preaching on the basis of accumulated data.

The author is Professor of Speech and Dean of the College at Philander Smith College. In form, indeed, the book reminds one of a Ph.D dissertation. However, in spite of its arrangement, a good deal of the warmth of Negro preaching is felt in the study. Much of the language in the recorded sermons is crude but penetrating. For example: "The very one you hate in this world . . . the one you gwine scorn, chillun, is the one gwine fan the flies outta yo' face." And from the same sermon, the eighth, "Jest like we folks will do, I sit on my little 'do nothing' and wait on time. . . Got me a three-legged stool and I sat right down, my belov' until God, my belov', visit me one night."

Thomas H. Marsh

Methodism on the Headwaters of the Ohio

The History of the Pittsburgh Conference of the Methodist Church.
By *Wallace Guy Smeltzer. Nashville: Parthenon Press, 1951. 448 pp. $3.50.*

This volume celebrates the one hundred twenty-fifth anniversary of the organization of the Pittsburgh Conference. In proper setting and calendar position are discussed the several movements which have expressed the mind of Methodism through the one hundred and twenty-five years.

As new populations came into the area the Church employed the Camp Meeting in order to enlist them in its fold; and then to develop them in faith and experience the Protracted Meeting became prominent. Then followed the Sunday School and such other agencies as have been adopted down to our own day.

For more than half a century after the beginnings of Methodism in America the salary of Methodist preachers was uniform—circuit preacher, full station man, district superintendent, and bishop. In 1784 it was set at $64.00 per year, as maximum; from 1816 to 1860 it stood at $100.00, an equal amount might be added if the preacher was married, with further sums for each child according to age.

When Bishop Asbury made his first assignment of preachers to charges it was expected that each man should move at the end of six months. In 1804 the time limit was moved up to two years; sixty years later the "two" was changed to "three;" and, after vigorous debate, in 1888, five years was made the law. The General Conference of 1900 removed the time-limit altogether.

No important movement in the Church has escaped the author: Women's Work, the employment of Deaconesses, Epworth League, Publishing Interests, the Christian Advocate, rise of Colleges and Theological Seminaries, the Laymen's Movement, Anti-Slavery, Temperance, efforts for Peace, for Economic Justice, the union of the three Methodist bodies, and the Church's share in the Ecumenical Movement.

As set forth in this volume, Methodism has been and is a "movement"—neither its work nor its agencies have stood still. How interesting to read, for example, that until 1864 the Ritual did not provide an order for the Reception of Members into the Church. "There was no published formal order of Methodist worship until the one appearing in the front of the hymnal in 1905." At the same time Responsive Readings were provided. "The publication of this book and the adoption of orders of worship caused a storm in many Methodist Churches. It not only smacked of formality, it *was* formality. The older generation wondered what the Church was coming to."

Although geographically only that area included in the Pittsburgh Conference is covered in this volume, the author has given an interesting account of the whole of American Methodism.

ROBERT W. GOODLOE

THE EPISCOPAL CHURCH IN THE UNITED STATES 1789-1931

By James Thayer Addison. New York: Charles Scribner's Sons, 1951. xi + 400 pp. $4.50.

The author of this volume is a graduate of the Episcopal Theological Seminary in Cambridge (Massachusetts) and, except for a brief period as Army Chaplain during World War I, has been an instructor in that institution since graduation.

Part I of the story gives the Background of this denomination, offering an instructive interpretation of "Anglicanism in England, 1559-1789," and following the course of that Church in the American Colonies up to the time when the Church of England in America was organized into the Protestant Episcopal Church.

The record of "The Episcopal Church in the United States" is given in four chronological sections: 1789-1835, 1836-1865, 1866-1900, 1901-1931. Although the author does not make frequent reference either to the national life or to the other denominations growing alongside the Church to which he belongs, his story is an illuminating commentary upon this total life of the nation.

Every greatly influential movement of the Church in the period here described is given proper exposition and set normally in its environment. The author tells of the beginning of the Sunday School among Episcopalians in America, even claiming for that body the honor of being the first to employ this agency so fruitful in the religious life of this country. In turn follow stimulating accounts of the Church's activity in promoting theological education, the social gospel, peace, and the ecumenical movement.

Not only members of the Protestant Episcopal Church but those of us who belong to other denominations are indebted to Dr. Addison for this readable and informing history of his Church.

ROBERT W. GOODLOE

THE CHRISTIAN CENTURY IN JAPAN, 1549-1650

By C. R. Boxer. Berkeley: The University of California Press. 1951. xv + 535 pp. $7.50.

The "Christian Century" in Japan is certainly one of the most interesting periods in the history of the expansion of Christianity and one of the most important chapters in the bungling and tortuous history of Euro-Asiatic contacts. The period in question is so obviously a completed cycle, its lines of demarcation so unmistakable that it offers an unusually attractive project to the historian. And now, at long last, Professor Boxer, of the Chair of Portuguese in the University of London, has brought the requisite knowledge to the discussion of the subject and has produced what must long remain the standard treatment of sixteenth century Japan. Having lived in Asia during important contemporary periods, thoroughly acquainted with primary source materials in all the relevant languages, pursuing a sound historical methodology, understanding and judicious in the study of all phases of human culture, skilled in English style, Mr. Boxer has produced a very rare volume indeed. Its worthfulness and interest reach far beyond the time and place about which it is most immediately concerned, for as a study in human nature as revealed in the problems which arise in inter-cultural relations in the political, economic, religious and broadly cultural spheres, it is unexcelled.

The story which Mr. Boxer tells begins with the arrival of Francis Xavier in Japan, 1549, continues with the amazing story of the phenomenal growth of the Catholic missions to the number of some 300,000 believers among a probable total population of 20 million by the time Ieyasu's blow struck the church in 1614, and on to the virtual extinction of the Church by 1630, with apostasies by the thousands and a roll of some two to five thousand martyrs during the years 1614-1642. The whole story is intensely fascinating. And while the about-face change towards Christianity on the part of the Tokugawa government has never been completely explained, Mr. Boxer does as well as can be done in his attempt to set the struggle in an adequate context.

The worth of the book is greatly enhanced by the reproduction of a choice selection of ancient Japanese prints recounting events, and by fourteen appendices containing source documents, lists of Japanese year periods, a summary martyrology, and even a list of apostate fathers.

FRED D. GEALY

RADHAKRISHNAN

Comparative Studies in Philosophy, presented in Honour of his Sixtieth Birthday. Editorial Board: W. R. Inge, L. P. Jacks, M. Hiriyanna, E. A. Burtt, P. T. Raju. New York: Harper and Bros., 1951. 408 pp. $5.00.

Harper and Brothers are to be congratulated on publishing this *Festschrift* of 21 essays by as many important philosophers in India, America, and England, in celebration of the noted Hindu philosopher, S. Radhakrishnan, who has devoted so fruitful a life to the study of the problems of philosophy and to the reconciliation of East and West. Of the contributors, ten hold, or have held, chairs of philosophy in Indian or Moslem universities, including such well known names as S. N. Dasgupta, M. Hiriyanna, and E. C. Mukerji; five are American professors: E. A. Burtt, C. A. Moore, E. S. Brightman, G. P. Conger, and F. C. S. Northrup; two are Chinese: W. T. Chan of Dartmouth College, and Tang Yung-tung of National Peking University; and four are from England: K. J. Spalding, B. K. Mallik, H. H. Dubs from Oxford, and A. C. Bouquet from Cambridge.

Very properly such a volume is interested in questions such as, "The Problem of a World Philosophy," "The Spirit of Western Philosophy," "The Unity of East and West," "The Valuation of the Historical," and "The Concept of the Spiritual." Professor Brightman offers a very compact and clear account of "Personalistic Metaphysics of the Self: its Distinctive Features." The cause which the book pleads is that "instead of expressing to the limit our unprecedented capacity for mutual destruction, we shall each allow the other to exist in his own way and gradually increase our insight for the wise ordering of life by learning from one another's partial successes in the vast enterprise of living."

FRED D. GEALY

CONFUCIUS AND CHRIST

By Leo Sherley-Price. New York: The Philosophical Library, 1951. 246 pp. $4.75.

Mr. Sherley-Price is a chaplain in the Royal Navy who has spent some years in China and who has been moved to set forth an appraisal of Confucius from the Christian point of view. His approach is made plain in the Foreword: "It is in the realm of religion that the mind of Confucius remains earthbound, his motive for the pursuit of 'the good life' being primarily that of expediency, supported only in the second place by a definite but unformulated belief in the righteousness of an impersonal 'Heaven.' He therefore leaves the religious instincts and questions of man unsatisfied and unanswered. Jesus reveals this 'unknown God' of Confucius as infinitely great, infinitely holy, yet far more than an impersonal First Cause or Law whose workings be perceived beneath the outward phenomena of the universe, but whose nature remains impenetrably veiled to his creation. God, revealed in Jesus, is no unfathomable *Tao* or abstract *T'ien,* but One who has revealed Himself as Father, whose love and compassion embraced all creation—a God who 'leaped down from heaven out of His royal throne' and who *propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est.*"

Although the treatment is without much originality, the work is sympathetically and carefully done and furnishes a good introduction to Chinese ways of thinking.

FRED D. GEALY

A PROTESTANT MANIFESTO

By Winfred E. Garrison. New York: Abingdon-Cokesbury Press, 1952. 207 pp. $2.75.

Here is a *must* for every Protestant minister, who wants to understand his own church movement and to know its place within the universal Church. It is written

so plainly and with such an easy style that it is equally valuable for the layman.

Dr. Garrison calls his work descriptive, rather than an authoritative work on what Protestantism ought to be. He seeks to set down "some of the most important things that Protestants in general do believe." Beyond the variety and diversity of Protestant peoples he finds a large degree of unity, which deserves as much emphasis as does the commonly noted division. Beyond this he reminds us of the common traditions, beliefs and practices which unite all Christians, whatever the denomination, whether Protestant or Catholic.

The author traces our divided situation carefully. He denies as *wholly* true the notion that Protestantism is essentially a divisive movement. "The fact is that Protestantism tends to liberty; liberty tends to diversity; and diversity tends to division *if* —but only if—conformity and uniformity are assumed to be essential to unity." Within the fact of our multitude of denominations it is well to note that most of them are very small, while "the number of major divisions is reduced to 14. These have approximately 42,000,000 members, or 95% of all the Protestants in the United States. Fourteen is still too many. But it is not 256."

All our Evangelical groups share in a basic teaching concerning God and Christ, and in this are distinct from the Roman Church in important details. "In brief it is that God's dealings with men are orderly, not whimsical or arbitrary; that he uses spiritual means for the accomplishment of spiritual ends; that he looks into the heart and gives his blessings to those who seek him with faith and penitence, but does not barter them for measured amounts of merit acquired by repeated prayers, penances, ceremonial acts, or other ritual 'works'; and that God and Christ are at all times accessible to men."

The scope and method of the book are well represented by the titles of the chapters: Defining Protestantism, Protestantism Affirms, Origins and Varieties of Protestantism, Common to All Great Religions, Common to All Christians, Distinctively Protestant, Cherished Values and Ways, Alien to the Protestant Spirit, Protestantism Denies, and Protestantism's Word to the Modern World. It is an admirable piece of work from the pen of an honored scholar who speaks with assurance but with true humility and Christian forbearance.

J. T. Carlyon

My Mission In Israel

By James G. McDonald. New York: Simon and Schuster, 1951. 303 pp. $3.50.

The first American Representative (and from February 4, 1949, Ambassador) to the State of Israel, in this autobiographical sketch recounts some two and a half years of his official activity which terminated January 10, 1951. But how should an autobiography be written? Should its subject be the author's hero? Is it desirable to clutter up pages with personal matters such as coolness in an air raid, or a sleepless night, or kitchen problems? Sometimes the narrative is reminiscent of a boys' story book of years ago, *Swiss Family Robinson;* the elder Robinson, some may recall, was a tiresome "stuffed shirt." The present book, however, has value beyond its personal narrative. It provides rich and authoritative insights into Israeli politics and affairs, and the relations with the neighboring Arab states, which at the beginning were those of armed conflict, later of armed truce that degenerated into the stalemate of the long drawn failure to establish a secure peace. The book closes with approximately fifty pages of studies of Weizmann and other leaders of Israel, and a concluding estimate of the course of the future.

The account is strongly pro-Israeli; doubtless in this attitude lay McDonald's qualification for his position, yet it is somewhat disconcerting to read that his first activities were not on behalf of his own country but centered in efforts to secure recognition for Israel from Britain and Italy. And relative to his audience with the Pope, he remarks on "an ostrichlike mistake" on the part of the United States in refusing diplomatic representation at the Vatican: comments that are gratuitous, and so indifferent to major aspects of the problem as to merit castigation as either biased or naive. We are ex-

pressed also to regard the late Ernest Bevin as an ogre because "he charged that the Jews were ungrateful for what Britain had done for them in Palestine, that they had wantonly shot British police and soldiers, hanged sergeants, and now were alienating British opinion by their attitude toward Arab refugees." Britain's attitude was dictated, so we are told, by "pro-Arab romanticists" in the foreign office, and Britain was refusing to be "realistic"—altogether an astonishing revelation of complete lack of a sense of the priority of right in international relations. However, McDonald is correct in his dismissal of the idea that Israel is pro-Communist—the communism of the kibbutsim is something totally different from Russian imperialism. It is true also that the State of Israel is a sort of projection of western civilization into the orient—with its evils, as well as its benefits—and that we can expect more efficient support from it than from the Arab states in the unfortunate division which has split the world into two armed camps. But the persistent wish obtrudes itself that our friends would not make it so hard for us to be unequivocally enthusiastic about their conduct.

The chapter on "The Future" quickens interest with hope of a prophetic vision. Will McDonald in modern terms interpret the ancient vision that the law shall go forth from Zion and the word of the Lord from Jerusalem? But he seems more concerned that the Zionist dream of a state for Jews shall become "a Jewish State." He closes with the arresting words, "The future of Israel as a spiritual force is . . . pregnant with splendid hope. . . I close this account . . . confident that Israel will triumphantly vindicate the faith of its builders." Unfortunately he stops there, leaving the reader still questioning how he envisages this "splendid hope," but with the implication that it is entirely a hope for Jews. Of the great world vision of Second Isaiah he is oblivious. It is entirely possible that the Zionist dream will establish itself as a political reality of the future. The state founded by Joshua through comparable methods stood for some six centuries. But Israel as "a spiritual force," Israel as the true heir of the great vision and mission of her ancient seers can come to being only by the painful way they trod, by the discipline of suffering. It may be retorted that for ten years of Hitler Germany the Jews endured suffering such as no other people in modern times have known—and this as the culmination of centuries of homeless, unmerited obloquy. But the crucial matter is not the endurance of suffering, but rather what such suffering does to an individual or to a people. The world now waits with concern an answer to the question: Will Israel's course among the nations be directed by the deep insights and sympathies of her sages of old who exhorted, "Thou shalt not wrest justice . . . but thou shalt remember that thou wast a slave in Egypt?"

WILLIAM A. IRWIN

THE FLOOD, IN THE LIGHT OF THE BIBLE, GEOLOGY, AND ARCHAEOLOGY

By Alfred M. Rehwinkel. St. Louis: Concordia Publishing Co., 1951. 372 pp.

Those who know the faculty of Concordia Seminary in St. Louis and their work will expect two things of this book by a professor of theology there: that it is scholarly, and that its conclusions are conservative. In the latter they will not be disappointed. The jacket correctly interprets its position in the claim that it "proves (sic) the inspired word of God to be an absolutely reliable source book — also in dealing with natural phenomena and scientific facts:" a remarkable book in this day and age, one must comment! And certainly Dr. Rehwinkel wishes to be so understood, for he deprecates the passing of the Flood from serious consideration in college textbooks and works on history and science.

The book possesses considerable value in its assembly of extra-Biblical facts which are commonly referred to in a vague way as evidence for the historic reality of the Flood: widespread legends of a remote destruction by water, heaps of fossilized bones on hill tops or in high caverns, and the like. Another merit is the author's ready dismissal of the story about a Russian aviator's having seen the ark high up on a slope of Mount

Ararat; Dr. Rehwinkel correctly points out that the account bears suspicious marks of having been created out of the Biblical narrative.

But somewhere about this point we come to the end of a catalogue of the book's virtues. That it has any value toward the end Dr. Rehwinkel seeks, no fair and informed student will for a moment believe; it does not in the least present valid evidence for the occurrence of a world-wide flood such as he postulates. Certain of his evidence recoils upon himself. Thus he claims that the immense deposits of petrified marine creatures, including fish, found in certain places are evidence of the Flood. But whoever heard of fish being exterminated by an inundation? True, Dr. Rehwinkel is not quite so naive; he says it was through a great impact, such as earthquake, in the way that fish are now known to be killed by underwater explosion. But this is merely a case of making evidence to suit one's theory. The Biblical writers were familiar with earthquake, but none is mentioned in the Flood story, only that "the fountains of the great deep were broken up," which is a very different matter. Likewise he wishes to employ Siberian mammoths for his purpose. Yet in one case he quotes evidence that the creature sank in a bog and was smothered while still standing up. And the real crux of the issue, he boggles in characteristic fashion: how were these monsters immediately frozen solid, to be preserved to recent times, some of them actually with their stomachs full of the twigs they had been eating? He seems to assume a sudden irruption of arctic temperatures as an accompaniment of his postulated world-wide flood. But again there is not a scintilla of evidence of the contemporaneity of such events. Of similar character is his handling of geology; he takes no account of the astonishing undulations of the earth's crust that have occurred even in historic times, to say nothing of the immense periods of geological time. Thus, for him a collection of bones on a hill top means that water stood over the countryside to that depth; he does not refute, but merely ignores, the view that the hill was at one time below sea level.

Strangely the treatment is weak on the side of real evidence for the Flood. Dr. Rehwinkel ignores the Sumerian king lists, which, it is well known, tell of kings who lived before the flood and those who lived after the flood. But indeed one of his shortcomings is his hazy grasp of ancient history. No one conversant with the facts would write the sort of thing he has written on page 45 summarizing the civilizations of the ancient world. Ignoring the solid facts of that time, well known to every competent historian, he reaches for support in the theory of Sir Leonard Woolley that under eight feet of alluvial clay which at first appeared to represent virgin soil and thus the earliest settlement at Ur, he found another settlement; for Woolley the eight feet of clay was the Flood! But the absurdity of this is abundantly testified in the summary by Mallowan, which Rehwinkel actually quotes; he says "The particular type of civilization obliterated by the flood never again appeared, its outstanding characteristics . . . were wiped out forever." It should be clear to anyone that this was not the Flood at all, but an abandonment of the site for ages, while the annual floods of the Mesopotamian valley laid down their slow deposit of silt, until at length a totally different people came and re-occupied the hill.

The prime fact in a study of the Flood is the Babylonian account of which even Rehwinkel writes "the remarkable similarity between this and the Biblical Flood is truly amazing." However, he goes on, "one is not based on the other, but both describe independently an actual historical event." But similarities such as we possess are susceptible of no explanation but interdependence. It is a shoddy theory that would evade this by postulating an old common source that "may have originated in the land of Babylonia;" for the closest relationships of the Biblical account are with the famous and fully developed form of the Babylonian story, not with the earlier poems on which it is based. Rehwinkel admits that "the original was written centuries before Moses wrote Genesis." Then what conclusion is possible other than the one that commands the allegiance of the great mass of Biblical scholars? The Biblical story of the Flood is one of the prime illustrations of the richness of Israel's intel-

lectual life, how she drew from any and every source the best thought of the ancient world. Only so was she fitted for her high role that (in the words of St. Paul) to her "were committed the oracles of God."

WILLIAM A. IRWIN

REDISCOVERING THE BIBLE

By Bernard W. Anderson. New York: Association Press, 1951. 272 pages. $3.50.

Beyond question this is an important book. As the work of a younger scholar it is a promise of rich contributions yet to come. Its theme, as the title well indicates, is to assert the significance of the Bible now that criticism and critical results have established themselves. Beginning with the Exodus as the creative fact in Israel's history and faith, it traces enlarging knowledge and religious experience onward through the successive epochs of Old Testament history, to the culmination in Jesus and the early church. It is, one will observe, a religiously oriented book, almost a theological bok. Worked out as the author tells us, through discussions in student seminars, it yet deals with questions and issues that are in the forefront of current thinking. Further, Professor Anderson's answers are of an importance such as to command attention.

They are at the same time answers typical of considerable Protestant thought of the present. One might with some degree of accuracy comment that Professor Anderson has merely given effective expression to the newer Biblical mood of our times. When he has added several decades to his present experience of life's rich adventure, he will have come to realize that there are styles in religious thought, quite as truly as in women's hats; and both serve a useful purpose, but both are alike of transient significance. The thinking of today is not to be regarded as a finality; it is only one more expression of man's eternal quest of truth, and in a few years it, in turn, will have given place to some newer fashion of thought that will fail to do full justice to the present quite in the way that it also is less than fair to the immediate past. The effort to "rediscover the Bible" is a genuine advance on the cold externalism which at the worst characterised the critical age; still the inference of Professor Anderson's title is false. The Bible never was lost, hence cannot be *re*discovered. It is a one-sided view that would limit the work of the great critical scholars to their literary and historical problems; they did not fail to deal also with the implications of their work for religious faith, and to provide worthy leadership in the wrestle with problems of the Bible's authority and revelation and contemporary meaning.

A happy feature of the volume is its departure from the prevailing fad of equating sin with human pride; here it is, instead, "man's egocentricity." This is much better. But even so the treatment fails to penetrate to the insights of the Biblical doctrine.

Professor Anderson is very irenic; his criticisms are always softened with discerning approval such that sometimes one is not immediately certain of his repudiation of the system he describes. In his first chapter—a very thoughtful survey of certain Biblical attitudes in recent times — he appraises both liberalism and fundamentalism. They are rejected in favor of "the word behind the words"; that is, the conviction that the Bible itself is not "the Word of God." Properly speaking, the Bible *contains* the "Word of God." God confronted men in the great crises of history — in nature also, but primarily in history. "Thus the 'Word of God' was essentially the interpretation of a historical crisis in which men were grasped by God's claim upon them." This is excellent, in part. But wherein does it differ from the liberalism which he has already dismissed? By his own account it held that "God works immanently within the historical process, revealing his timeless truths up to man's ability to understand." The deficiency, it soon becomes apparent—and it plagues the entire discussion right to the end — is an inadequate dealing with the problem of revelation (or as he prefers to call it, of inspiration) to which he devotes the latter part of this first chapter. It is not enough to say that God confronts men in historic events; he has done that with men everywhere and in all ages. Wherein then is the uniqueness of the Biblical revelation? Indeed one comes to feel that the real difference between the deprecated liberalism and this newer mood

of Biblical study which Professor Anderson exemplifies, is that the former refused to stop with half answers and then gloss over the result with pious platitudes.

Something similar must be said about the handling of the problem of miracles. As we have by now come to expect, Professor Anderson holds to their reality and disparages the mood of the "liberal" age that sought to explain them by natural forces and phenomena. On the contrary "the experience of miracle lies at the very heart of the tradition." So now what? Was that a time of different "dispensation" when all sorts of marvels happened through divine intervention? Not a bit of it! "We must remember . . . that these events are described in documents of a much later period, and from an Israelite point of view. Unquestionably the historical situation was considerably magnified in the folk tradition. . . If a modern skeptic had been on hand at the time, he would not necessarily have seen what the Israelites saw." This is a denouement that reduces the entire discussion perilously close to dishonesty. When sifted and weighed, nothing is said beyond what the older critical view fully affirmed. But instead of admitting this frankly, Professor Anderson attempts to "run with the hares and hold with the hounds;" he will secure all the approval implicit in being a defender of the faith, while at the same time only repeating what has been said without interruption through the entire critical period.

For many the center of the discussion will doubtless be the treatment of the person and work of Jesus. It is of the character already established in the book: rich in affirmations, impressive in its religious language, but unfortunately blurred at crucial points of its thinking. The problem of miracles comes up for further consideration. But the result is mainly one of confusion, notwithstanding his citation of prominent names in New Testament scholarship. Professor Anderson seems to lean toward a greater reality of abnormal events here than in the case of the Exodus, while at the same time discounting the reliability of *every* miracle story. But he gives no indication of those which he would reject, or still worse, of the criteria by which he would discriminate. There are, however, two basic errors of thinking manifest in the treatment as a whole. It seems to be assumed that demonstration of any belief's having been widely held by the Christian group at an early period automatically authenticates it. It is a view so wrong from many quarters that one need spend no time in discounting it. The other affirmation is that of the temporal priority of faith in religious thinking. Relevant to the christological problem he says, "The answer lies beyond the scope of science and historical investigation; for when dealing with the question of ultimate meaning in history, we are in a realm where faith precedes reason, where decision underlies any understanding of the whole. So in faith the Christian affirms that the appearance of Jesus Christ is *the* revealing event." This is nothing less than a frank avowal of obscurantism. Along this line all the excesses of mediaeval thinking open easily before us. Moreover it is a reversal of actual experience. Faith in religion, as in the common relations of life is based firmly on experience, that is, on knowledge. It transcends knowledge, but unless it is fully in line with all that is known it is not faith at all but mere credulity.

This is a good book; it is an important book. It undertakes for the present age that task of interpretation of scholarly results in Biblical study which the great "critics" performed for theirs. Unfortunately it manifests in lesser degree the unrelenting quest of truth which was their motivation.

WILLIAM A. IRWIN

MINISTERS' WEEK — 1952

Visiting ministers from throughout and beyond the Jurisdiction filled McFarlin Auditorium to capacity during Ministers' Week this year.

The three lecturers as a group gave us a well balanced program, while each lecturer made a distinct contribution in his own field. A review of the week's activities by Dr. Earl Marlatt, and a criticism of Dr. Neibuhr's thinking by Dr. William Irwin, will appear in the Spring Number of the *Journal.*

THE EDITOR